

Ahad Hadith and Its Authoritativeness

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Abstract:

Hadith *ahad* is a hadith narrated by one or several narrators but does not reach the level of *Mutawatir*, so its position is still debated among scholars. This research discusses the authenticity of the *Ahad* hadith according to the imams of the madhhab and *jumhur ulama* using a literature study method through the study of hadith books, works of classical scholars, and academic literature. Research findings show that Imam Abu Hanifah and Imam Ahmad bin Hanbal accept the *ahad* hadith as valid as evidence in all aspects of the Shari'a, including the creed, as long as it meets the validity requirements of the sanad and matan. Meanwhile, Imam Malik and Imam Syafi'i tend to use it in the realm of practice and worship, but not in matters of faith. The majority of scholars such as Al-Bukhari, Muslim, Ibn Hazm, Ibn Taimiyyah, and Ibn Qayyim also consider the *ahad* hadith to be valid as a legal proposition and belief. Al-Syaukani limits its use to the *amaliah* aspect because of its *ẓanni* nature. These differences reflect methodological variations in assessing the authority of *ahad* hadith in Islamic law.

Keywords: Hadith *Ahad*, proof, Imams of the Madhhab, majority of scholars

Abstrak:

Hadits *ahad* adalah hadits yang diriwayatkan oleh satu atau beberapa perawi namun tidak mencapai tingkat mutawatir, sehingga posisinya masih diperdebatkan di kalangan ulama. Penelitian ini membahas keabsahan hadits *ahad* menurut para imam madzhab dan jumhur ulama menggunakan metode studi literatur melalui kajian kitab-kitab hadits, karya-karya ulama klasik, dan literatur akademik. Hasil penelitian menunjukkan bahwa Imam Abu Hanifah dan Imam Ahmad bin Hanbal menerima hadits *ahad* sebagai bukti yang sah dalam semua aspek syariat, termasuk akidah, asalkan memenuhi syarat keabsahan sanad dan matan. Sementara itu, Imam Malik dan Imam Syafi'i cenderung menggunakannya dalam ranah praktik dan ibadah, tetapi tidak dalam masalah keyakinan. Sebagian besar ulama seperti Al-Bukhari, Muslim, Ibn Hazm, Ibn Taimiyyah, dan Ibn Qayyim juga menganggap hadits *ahad* sah sebagai dalil hukum dan keyakinan. Al-Syaukani membatasi penggunaannya pada aspek amalan karena sifatnya yang *ẓanni*. Perbedaan ini mencerminkan variasi metodologis dalam menilai otoritas hadits ahad dalam hukum Islam.

Kata kunci: Hadits Ahad, bukti, Imam Madzhab, mayoritas ulama

Introduction

Hadith is the second source of Islamic law after the Qur'an, which contains the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him).

Its function is to clarify and elaborate the teachings of the Qur'an.¹ Sahih hadith also serves as valid legal proof that can be used as a basis for establishing Islamic rulings, thereby becoming an important guideline for Muslims in practicing their religion.² Scholars of *usul al-fiqh*,³ such as Imam al-Shafi'i and Imam al-Ghazali, agree that sahih hadith must be accepted as a legal basis. Al-Shafi'i states that sahih hadith is authoritative, while al-Ghazali affirms that sahih hadith is a *shar'i* proof in all aspects of the Shari'ah. Therefore, hadith holds the position as the second normative authority after the Qur'an.⁴

Hadith possesses varying degrees of legal authority according to its modes of transmission. Among the types of hadith, *Mutawatir* hadith occupies the highest position because it possesses an absolute degree of certainty.⁵ *Mutawatir* hadith is the hadith transmitted by numerous narrators in every level of the chain of transmission, such that it is impossible for them to conspire in fabricating it.⁶ Therefore, *Mutawatir* hadith becomes the strongest legal foundation in Islam and must be accepted in matters of creed, law, and ethics. This status distinguishes it from *ahad* hadith, whose transmission is of a lower degree and possesses a different level of legal authority.⁷

Ahad hadith is a hadith that does not fulfill the requirements of *Mutawatir* hadith,⁸ thus it is classified as *zanni al-tsubut*, meaning that it provides a strong probability but does not reach absolute certainty. Its legal authority highly depends on the quality of its chain of transmission (*sanad*) and its text (*matan*). Based on its quality,

¹ Muhammad Farhan, Muhajirin, and Sulaiman Mohammad Nur, "Social Boycott as a Form of Solidarity: An Analysis from the Perspective of Hadith," *Al-Bukhari: Jurnal Ilmu Hadis* 7, no. 2 (2024): 109–23, [https://doi.org/Social Boycott as a Form of Solidarity: An Analysis from the Perspective of Hadith](https://doi.org/Social%20Boycott%20as%20a%20Form%20of%20Solidarity%20An%20Analysis%20from%20the%20Perspective%20of%20Hadith) <https://doi.org/10.32505/al-bukhari.v7i2.9576>.

² Yhouga Pratama, 'Hadits Ahad Hujjah Dalam Aqidah', Muslim.or.Id, 2023, <https://muslim.or.id/25580-hadits-ahad-hujjah-dalam-aqidah.html>.

³ Syaikh Ahmad Muhammad Syakir, *Ar-Risalah Imam Syafi'i* (Islam Rahmatan, n.d.), <https://archive.org/download/kitab-terjemah-ind/Ar-Risalah.pdf>.

⁴ Imam Al-Ghazali, "Al-Mustashfa Jilid 1: Rujukan Utama Ushul Fikih" (Pustaka Al-Kautsar, n.d.).

⁵ Ratu Haika, "Konsep Qath'i Dan Zanni Dalam Hukum Kewarisan Islam," *Mazabib: Jurnal Pemikiran Hukum Islam* 15, no. 2 (2016): 183–95, <https://doi.org/http://dx.doi.org/10.21093/mj.v15i2.632>.

⁶ Ibn Jama'ah, *Al-Manhal Al-Rawi Fi Mukhtasar 'Ulum Al-Hadith Al-Nabawi* (Beirut: Dar al-Fikr, n.d.).

⁷ Budi Suhartawan and Muizzatul Hasanah, "Memahami Hadis Mutawatir Dan Hadis Ahad," *Dirayah: Jurnal Ilmu Hadis* 3, no. 1 (2022): 1–18, <https://doi.org/https://ejurnal.stiqarrahman.ac.id/index.php/dirayah/article/view/83/51>.

⁸ Jama'ah, *Al-Manhal Al-Rawi Fi Mukhtasar 'Ulum Al-Hadith Al-Nabawi*.

abad hadith is divided into three categories.⁹ First, *sahih* hadith, namely a hadith whose chain of transmission is continuous, whose transmitters are upright and precise, and which is free from irregularity (*syadz*) and hidden defects (*'illah*), so that it may be used as legal evidence in determining Islamic rulings.¹⁰ Second, *hasan* hadith, namely a hadith whose chain of transmission is continuous, whose transmitters are upright but whose level of accuracy is slightly below that of *sahih* hadith, not irregular, not defective, and usually supported by other reports; this hadith may still serve as a legal basis.¹¹ Third, *dha'if* hadith, namely a hadith that does not meet the requirements of *sahih* nor *hasan*. The majority of scholars permit the application of *dha'if* hadith in virtuous deeds (*fadhail al-a'mal*) on the condition that its weakness is not severe, that there is another supporting narration, and that it is applied without believing with certainty that it is truly from the Prophet SAW. Thus, *abad* hadith may still serve as legal evidence according to its degree of strength, especially if it is *sahih* or *hasan* in quality.¹²

The misconception that *abad* hadith cannot serve as a basis for legal rulings is not in line with the view of the majority of scholars. Imam al-Shafi'i affirms that *abad* hadith is valid as legal evidence if its chain of transmission is continuous, its transmitters are upright and truthful, and its text does not contradict reason or stronger hadith.¹³ Imam Abu Hanifah also accepts *abad* hadith, especially in practical legal rulings, on the condition that its transmitters are upright and most knowledgeable, and that it does not contradict the meaning of the Qur'an or strong analogy (*qiyas*); even if the *qiyas* is probabilistic, *abad* hadith takes precedence.¹⁴ Imam Ahmad ibn Hanbal regards *abad* hadith as an important legal source in both practical and doctrinal matters, and even prioritizes it over *qiyas* as long as its chain of transmission is sound; under certain circumstances he also accepts *mursal* and even weak hadith that do not

⁹ Muhammad Ibn Alwi Al-Malikiy, *Al-Qawa'id Al-Asasiyyah Fi 'ilm Mustalah Al-Hadis* (Beirut: Dar al-Hawi, n.d.).

¹⁰ Fatkhul Wahab, "Kualitas Hadis Shahih, Hasan, Dhaif Sebagai Hujjah Dalam Hukum Islam," *Maqashid: Jurnal Hukum Islam* 6, no. 1 (2023), <https://ejournal.alqolam.ac.id/index.php/maqashid/article/view/1009/827>.

¹¹ At-Turmudzi Abu Isa Muhammad bin Isa, *Sunan At-Turmuzi* (Beirut: Dar al-Fikr, 1980).

¹² Jamaluddin Al-Qasimi, *Qawaid Al-Tabdits Min Funun Musthalah Al-Hadis* (Beirut: Dar Al-Nafa'is Al-Qasimi, 1993).

¹³ Muhammad Ibn Idris Al-Syafi'i, *Al-Risalah* (Beirut: Maktabah al-ilmiah, n.d.).

¹⁴ Ibn 'Abidin, *Radd Al-Muhtar 'ala Al-Durr Al-Mukhtar* (Beirut: Dar al-Fikr, 2000).

contradict stronger evidence.¹⁵ As for Imam Malik, he accepts *ahad* hadith but selectively, by prioritizing the apparent meaning of the Qur'an and the practice of the people of Madinah, and by considering it as legal evidence if it does not contradict the practice of the people of Madinah or is supported by other corroborating evidence.¹⁶

The debate regarding the use of *ahad* hadith in matters of creed arises because some scholars argue that creed must be based on *qath'i al-thubut* evidence.¹⁷ Among the scholars who hold this view are al-Nawawi, al-Haramain, al-Taftazani, al-Ghazali, Abu Mansur al-Baghdadi, Ibn al-Athir, Safi al-Din al-Baghdadi, al-Hambali, Ibn Qudamah, al-Razi, Abd al-Aziz al-Bukhari, al-Subki, al-Mahdi, al-San'ani, Ibn 'Abd al-Shukur, and al-Shanqiti. According to them, information in matters of creed must rely on *qath'i al-thubut* evidence, namely evidence that is reported through *Mutawatir* transmission, because only such evidence can generate absolute conviction and eliminate any doubt in religious belief.¹⁸ In addition, scholars such as al-Isfarayini, Ibn Furak, Ibn Hazm, and Ibn 'Abd al-Bar accept *ahad* hadith as authoritative in creed. They argue that as long as its chain of transmission is authentic, *ahad* hadith must be accepted both in jurisprudence and in creed, and it may serve as a foundation of belief.¹⁹

Several theological groups such as the Mu'tazilah, Rafidah, Qadariyah, and Jahmiyah reject *ahad* hadith as authoritative evidence in matters of creed because they consider it to be *zhanni* (probabilistic) rather than *qath'i* (definitive). They argue that creed may only be based on the Qur'an and *Mutawatir* hadith which provide certainty.²⁰ Mu'tazilah figures such as al-Khayyat, Abu 'Ali al-Jubba'i, and Abu Huzail emphasize that *ahad* hadith cannot serve as a basis for belief nor for legal rulings in Islamic law. Some extreme Mu'tazilites such as al-Nazzam even reject *Mutawatir* hadith. For these

¹⁵ Tengku Muhammad Hasbi Ash Ahidqqieqy, *Pokok-Pokok Pengangan Imam Mazhab* (Semarang: Pustaka Rizki Putra, 1997).

¹⁶ Ahidqqieqy.

¹⁷ Tasmin Tangngareng, "Kehujjahan Hadis Ahad Dalam Masalah Aqidah .," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 7, no. 1 (2016): 18–30, <https://doi.org/https://doi.org/10.24252/tahdis.v7i1.7185>.

¹⁸ Amalia Rabi'atul Adwiah, "Hadith Ahad And Its Argumentation In The Problem Of Faith In The Perspective Of Muhammad Al-Ghazali," *Living Hadis* 7, no. 2 (2022): 253–67, <https://doi.org/10.14421/livinghadis.2022.4087>.

¹⁹ Tangngareng, "Kehujjahan Hadis Ahad Dalam Masalah Aqidah ."

²⁰ Syahidin Syahidin, Agusri Fauzan, and Ilham Syukri, "Pro-Kontra Dalam Mengamalkan Hadis Ahad Sebagai Otoritas Agama Islam PRO-," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 2 (2020): 326–38, <https://core.ac.uk/download/pdf/386288388.pdf>.

groups, creed must be established through definitive and rational evidence, not through narrations that are probabilistic in nature.²¹

Previous studies show that scholars differ in their views regarding the authoritativeness of *abad* hadith. Abdul Haq Syawqi (2018) asserts that *abad* hadith must undergo strict verification and many contemporary scholars reject it in matters of creed.²² Tasmin Tangngareng (2016) finds that there are two groups of scholars, those who accept authentic *abad* hadith as authoritative in creed, such as Ibn Hazm, and those who reject it because creed must be based on qath'i evidence.²³ Meanwhile, Tatang Hidayat (2019) shows that although the four legal schools differ in evaluating *abad* hadith, they agree in placing it as the second source of Islamic law after the Qur'an.²⁴

Previous studies on the authoritativeness of *abad* hadith remain fragmented, focusing on critique methodology, creed, or school-based comparisons, so that there is still no comprehensive synthesis. This research fills that gap through a comparative–holistic analysis, integrating the views of the four legal schools and the majority of scholars. The results affirm that *abad* hadith still possesses authoritative legal weight if its chain of transmission and text are authentic, even though it does not reach the degree of *Mutawatir*. This study discusses the authoritativeness of *abad* hadith according to the four legal schools and the majority of scholars as a source of law, using library research on hadith collections, classical scholarly works, journals, and academic articles. Its purpose is to understand the concept, criteria, and scholarly differences, thereby producing a comprehensive understanding of the dynamics of Islamic thought.

This study is practically and academically significant. Practically, it helps Muslims understand the basis for establishing legal rulings from *abad* hadith and encourages a critical attitude in selecting hadith as evidence. Academically, it strengthens methodological studies in hadith sciences and *usul al-fiqh*, enriches the

²¹ Muhamad Chaedar Rafiq et al., “The Rejection of Ahad Hadith: From Mu'tazilah and Jahmiyah to Modern Figures,” *Asian Journal of Islamic Studies and Da'wah* 2, no. 4 (2024): 416–30, <https://doi.org/10.58578/ajisd.v2i4.3247>.

²² Syawqi, ‘Pengujuan Hadis Ahad Sebagai Sumber Hukum’.

²³ Tangngareng, ‘Kehujjahan Hadis Ahad Dalam Masalah Aqidah’.

²⁴ Tatang Hidayat and Elan Sumarna, ‘Kehujjahan Hadis Menurut Imam Empat Mazhab (Studi Analisa Terhadap Metode Penyusunan Al-Kutub Al-Sittah)’, *Religia: Jurnal Ilmu Keislaman* 22, no. 1 (2022): 115–35, <https://doi.org/10.28918/religia.v22i1.1872>.

intellectual tradition, and serves as a reference for researchers and academics in understanding the relationship between hadith validity and its application in Islamic law. Thus, this research is relevant for the development of knowledge and at the same time has an impact on the understanding and religious practices of the Muslim community.

Results and Discussion

Criteria of *Ahad* Hadith

1. *Ahad* hadith is a hadith transmitted by one, two, or more narrators, but the number of narrators does not reach the level of *Mutawatir* as mentioned in the definition of *ahad* hadith above.
2. The limited number of narrators may occur in one level of the chain of transmission (*thabaqah*), but not in all levels of the chain.
3. *Ahad* hadith does not meet the requirements to be considered *Mutawatir* hadith, namely it does not possess a sufficient number of narrators to produce absolute certainty of truth.²⁵

Classification of *Ahad* Hadith

Ahad hadith is classified into three categories: *Mashhur* hadith, ‘*aziz*’ hadith, and *gharib* hadith.

1. Hadith *Mashhur*

Linguistically, *Mashhur* derives from the word *syuhrah*, which means known or widespread among people and popular on their tongues.²⁶ Technically, it refers to a hadith narrated by at least three narrators at each level of the chain, but whose number does not reach the degree of *Mutawatir*.²⁷ It is known as *Mashhur* *ishtilahi*. There is also *Mashhur* in the linguistic sense, namely a hadith that is popular among society although it does not fulfill the technical criteria of *Mashhur* hadith and may be authentic or

²⁵ Maftah Rozani, ‘Hadist Ditinjau Dari Kualitas Sanad Dalam Proses Istimbath Hukum’, *Samawat* 3, no. 2 (2019): 73–82.

²⁶ Muhammad Abu al-Laits Abadi, *Ulum Al-Hadits: Ashiluhu Wa Ma’ashiruha* (Kairo: Dar al-Kalimah, 2009).

²⁷ Ibnu Hajar Al-Asqalani, “Syarh Nukhbah Al-Fikr Fi Mushthalah Ahl Al-Atsar” (Riyadh: Dar al-Mughni, n.d.).

weak.²⁸ Such popularity does not guarantee the authenticity of the hadith.²⁹ The Hanafite scholars consider *Mashhur* hadith to have strength that brings spiritual assurance and approaches certainty, so it remains obligatory to practice it, although rejecting it does not render one a disbeliever.³⁰ *Mashhur* hadith may be authentic, hasan, or weak, depending on the quality of its chain of narration and text. Example of *Mashhur ishtilahi* hadith:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ،
قَالَ: فَنَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَدَكْوَانَ (رواه البخاري)³¹

"It was narrated to us by Ahmad bin Yunus, he said: Zā'idah narrated to us from At-Taimi from Abu Mijlaz from Anas bin Malik, he said: "The Prophet, peace and blessings be upon him, performed qunut for one month while supplicating (for destruction) against the tribes of Ri'l and Dhakwān."

The hadith above was narrated by three Companions of the Prophet: Anas bin Malik, Ibn 'Abbas, and Khafaf bin Aima' al-Ghifari. From Anas it was narrated by: Qatadah, Abu Majlaz, Ishaq bin 'Abdullah, and 'Ashim. From Qatadah it was narrated by: Sa'id bin Abi 'Urwah, Syu'bah, and Yazid bin Zurai'. From Syu'bah it was narrated by a group of narrators. Meanwhile, from Abu Majlaz it was narrated by Sulaiman at-Taimi and others. From Sulaiman at-Taimi it was narrated by a group of narrators. Meanwhile, from Ishaq it was narrated by Malik, Hammam, and others. From Malik it was narrated by a group of narrators.³²

Mashhur lughawi hadith is divided into several categories based on among whom it is popular, such as: popular among the scholars of hadith,³³ for example the hadith (المسلم من سلم المسلمون من لسانه ويده)³⁴ which is of authentic (sahih) quality; popular

²⁸ Abadi, *Ulum Al-Hadits: Ashiluba Wa Ma'ashiruha*.

²⁹ Kristina, "Contoh Hadits Masyhur Dan Penjelasan Lengkapannya," Detikedu, 2022, <https://www.detik.com/edu/detikpedia/d-6258599/contoh-hadits-masyhur-dan-penjelasan-lengkapannya#:~:text=Berikut contoh hadits masyhur%3A,adalah menurut apa yang diniatkannya>.

³⁰ Muhammad Azmi Fahmi, Laode Muhammad Alfateh Arifin, and Rosyidatul Munawaroh, "Klasifikasi Hadis Berdasarkan Jumlah Sanad: Mutawatir, Ahad, Masyhur, 'Aziz, Ghorib," *SUAR: Studi Pendidikan Islam* 1, no. 1 (2025): 40–54, <https://ejournal.unsera.ac.id/index.php/suar/article/view/154/167>.

³¹ Muhammad bin Ismail Abu Abdillah Al-Bukhari, *Shahih Al-Bukhari*, ed. Musthafa Dib Al-Bagha' (Beirut: Dar Ibnu Katsir, 1987).

³² Jalaluddin Abd al-Rahman bin Abu Bakr Al-Suyuthi, *Tadrib Ar-Rawi Fi Syah Taqrib Al-Nawawi* (Riyadh: Dai Ibn Al-Jauzi, 2010).

³³ Nur ad-Din 'Itr, *Manhaj An-Naqd Fi 'Ulum Al-Hadith* (Beirut: Dar al-Fikr, 1981).

³⁴ Al-Bukhari, *Shahih Al-Bukhari*.

among the fuqaha, such as the hadith (لا ضرر ولا ضرار),³⁵ popular among the litterateurs, for example the hadith (أدبني رب فأحسن تأديبي) which was narrated by al-‘Askari, but its quality is weak (*dha’if*).³⁶

2. Hadith ‘*aziz*

Linguistically, the word ‘*aziz* is an adjective derived from (عَزَّ - يَعْزُ - عِزَّةً) which means (قليل), or an adjective derived from (عَزَّ - يَعْزُ - عِزَّةً) which means (قوي).³⁷ Terminologically, it is a hadith in which at one level of the chain of transmission (sanad) there are at least two narrators, although in other levels of the sanad the number of narrators may be greater.³⁸ Therefore, the presence of two narrators at one level is sufficient to categorize it as a hadith ‘*aziz*.³⁹ Mahmud Thahhan explains that a hadith is categorized as hadith ‘*aziz* if at one level of the sanad there are two narrators, even if the number increases at other levels. Some other scholars require two or three narrators at every level of the chain. Ibn Hibban argues that the condition of two narrators in every level of the sanad is extremely rare in practice. In addition, a hadith that is originally ‘*aziz* may later become *Mashhur* if in the subsequent chains the number of narrators increases.⁴⁰

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ، قَالَ: حَدَّثَنِي شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (رواه البخاري)⁴¹

Muhammad bin Ja'far narrated to us, Syu'bah narrated to us, and Hajjaj said: Syu'bah narrated to me, he said: I heard Qatadah narrating from Anas bin Malik, who said that the Messenger of Allah, peace and blessings be upon him, said: "None of you has (perfect) faith until I am more beloved to him than his parents, his children, and all of mankind."

³⁵ Ahmad bin Hanbal, *Musnad Imam Ahmad Bin Hanbal*, ed. Syu'ayb Al-Arna'ut (Maktabah Al-Risalah, 1999).

³⁶ Ibnu Hajar Al-Asqalani, *Al-Imna' Bi Al-Arba'in Al-Mutabayinah Al-Sima* (Beirut: Dar al-Kutub al-'Ilmiyah, 1997).

³⁷ Ibn Mandhur, *Lisan Al-'Arab*, ed. Dar Al-Hadith (Kairo, 2003), Jilid 6, h. 228.

³⁸ Al-Asqalani, "Syarh Nukhbah Al-Fikr Fi Mushthalah Ahl Al-Atsar."

³⁹ Moh. Jufriyadi Sholeh, "Telaah Pemetaan Hadis Berdasarkan Kuantitas Sanad," *Bayan Lin Naas: Jurnal Dakwah Islam* 6, no. 1 (2022): 33–50, <https://doi.org/10.28944/bayanlin-naas.v6i1.700>.

⁴⁰ Fahmi, Arifin, and Munawaroh, "Klasifikasi Hadis Berdasarkan Jumlah Sanad: Mutawatir, Ahad, Masyhur, 'Aziz, Ghorib."

⁴¹ Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Jaafi Al-Bukhari, *Al-Jami' Al-Musnad Al-Sahih*, 1st ed. (Dar Touq Al-Najat, 2001).

This hadith was narrated from the Prophet by Abu Hurairah and Anas bin Malik. From Anas, it was narrated by Qatadah and ‘Abdul ‘*aziz* bin Suhaib. From Qatadah, it was narrated by Syu‘bah and Husain al-Mu‘allim, while from ‘Abdul ‘*aziz* it was narrated by Isma‘il bin ‘Ulayyah and ‘Abdul Warits bin Sa‘id. From Syu‘bah, Husain al-Mu‘allim, Isma‘il bin ‘Ulayyah, and ‘Abdul Warits bin Sa‘id, it was transmitted by numerous narrators in the subsequent generation, eventually reaching Imam al-Bukhari and Muslim.⁴²

3. Hadith *Gharib*

Linguistically, the word *gharib* is an adjective that has two meanings: (1) being separated or isolated from a group for a certain reason, and (2) someone who is far from his homeland and relatives.⁴³ According to Ibn Hajar al-‘Asqalani, terminologically, hadith *gharib* is a hadith whose chain of transmission contains a narrator who stands alone, either in part of the chain or throughout the entire chain.⁴⁴ The singularity of the narrator occurs when only one person narrates from his teacher, causing the transmission route to appear narrow and isolated compared to *Mutawatir* hadiths that have multiple transmission paths.⁴⁵

Based on the locus of this singularity, hadith *gharib* is divided into two types, namely *gharib mutlaq* and *gharib nisbi*. *Gharib mutlaq*, also called al-Fard al-Mutlaq, is a hadith whose singularity appears at the beginning of the chain, meaning that only one Companion narrated it from the Prophet, and no other Companion transmitted the same hadith. An example is the hadith on intention, which was narrated only by the Companion ‘Umar bin al-Khattab:⁴⁶

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ، أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

⁴² Abadi, *Ulum Al-Hadits: Ashluha Wa Ma’ashiruha*.

⁴³ Ibn Mandhur, *Lisan Al-‘Arab*.

⁴⁴ Al-Asqalani, “Syarh Nukhbah Al-Fikr Fi Mushthalah Ahl Al-Atsar.”

⁴⁵ Maftah Rozani, “Hadist Ditinjau Dari Kualitas Sanad Dalam Proses Istimbath Hukum,” *Samawat* 3, no. 2 (2019): 73–82, <https://ejournal.badrussholeh.ac.id/index.php/samawat/article/view/242>.

⁴⁶ Al-Asqalani, “Syarh Nukhbah Al-Fikr Fi Mushthalah Ahl Al-Atsar.”

وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ (رواه البخاري).⁴⁷

“Al-Humaidi ‘Abdullah bin al-Zubair narrated to us, he said: Sufyan narrated to us, who said: Yahya bin Sa’id al-Ansari narrated to us, he said: Muhammad bin Ibrahim al-Taimi informed us that he once heard Alqamah bin Waqash al-Laitsi say: I once heard ‘Umar bin al-Khattab, on the pulpit, say: I heard the Messenger of Allah, peace and blessings be upon him, say: “Actions are based on intentions, and each person will be rewarded according to what he intended. Whoever migrates for worldly gain or for a woman he wishes to marry, then his migration is to that which he intended.””

This hadith is classified as a hadith gharib because in its chain of transmission there exists an element of singularity at one of the levels of narration. This hadith was narrated only by a single Companion, namely ‘Umar bin al-Khattab, without any other Companion transmitting it directly from the Messenger of Allah. The singularity of ‘Umar in narrating this hadith makes it classified as gharib mutlaq, a hadith whose singularity appears at the level of the Companions (*thabaqat al-sahabah*). The chain of transmission of this hadith was narrated successively from ‘Umar bin al-Khattab to Alqamah bin Waqash al-Laitsi, then to Muhammad bin Ibrahim al-Taimi, and then to Yahya bin Sa’id al-Ansari. Each narrator at these levels transmitted the hadith through only a single route, making the chain of transmission very narrow and not widely spread among the Tabi‘in or Tabi‘ al-Tabi‘in. This is what led the hadith scholars to categorize it as gharib, because in several levels of the chain, particularly the earliest one, there is only a single transmitter.

Meanwhile, *gharib nisbi*, also called al-Fard al-Nisbiy, is a hadith whose singularity is connected to specific aspects. Ibn Hajar classified it into several aspects, namely:

1. The singularity of a narrator in narrating from a teacher who is also singular. An example of this is the hadith narrated by Imam al-Bukhari:

حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أُمِّئَةَ، عَنْ أَبِيهِ (أَيْمَنُ ابْنِ أُمِّ أَيْمَنِ الْحَبَشِيِّ)، قَالَ: أَتَيْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: إِنَّا يَوْمَ الْخَنْدَقِ نَحْفَرُ فَعَرَضْتُ كُذِيَّةً شَدِيدَةً فَجَاءُوا

⁴⁷ Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Ja’fi Al-Bukhari, *Al-Jami’ Al-Musnad Al-Sahib Al-Mukhtasar Min Umuri Rasulallah SAW, Sunan-Sunan-Nya, Dan Hari-Harinya*, ed. Muhammad Zuhair bin Nasser Al-Nasser (Dar Touq Al-Najat, 2001).

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا هَذِهِ كُذِّبَتْ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ أَنَا نَازِلٌ. (رواه البخاري)⁴⁸

“Khallad bin Yahya narrated to us, Abdul Wahid bin Aiman narrated to us from his father, he said: I once met Jabir (may Allah be pleased with him), then he said: When we were digging the trench in the event of Khandaq, a very hard rock hindered us, then the Companions came to the Prophet, peace and blessings be upon him, and they said: ‘This very hard rock has hindered us in digging the trench.’ Then he said: ‘I myself will come down.’”

Abdul Wahid narrated this hadith alone from his father, from the Companion Jabir bin Abdullah.⁴⁹

2. The singularity related to the origin of the narrator from a certain city, such as: all narrators in the chain are from Ahl Makkah, or Ahl Madinah, or Ahl Syam, as in the hadith narrated by Abu Dawud:

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: أَمَرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَبَسَّرَ (رواه أبو داود)⁵⁰

“Abu Walid Ath Thayalisi narrated to us, Hammam narrated to us from Qatadah from Abu Nadhrab from Abu Sa’id, he said: ‘We were commanded to recite Surah Al-Fatihah and any verse that is easy for us.’ The narrators in the chain of this hadith, according to al-Hakim, are all from Ahl Basrah from the beginning to the end of the chain.”⁵¹

3. The singularity of a narrator from a certain region from a particular teacher, as in the narration of Abdullah bin Buraidah from his father:

حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمِّيُّ، حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْقُضَاةُ ثَلَاثَةٌ وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ، فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ (رواه أبو داود).⁵²

“Muhammad bin Hassan As-Samti narrated to us, Khalaf bin Khalifah narrated to us from Abu Hasyim from Ibn Buraidah from his father from the Prophet, peace be upon him, he said: Judges are three: one is in Paradise and two are in Hell. The one in Paradise is a man who knows the truth and judges according to it, a man who knows the truth yet commits

⁴⁸ Al-Bukhari, *Shabih Al-Bukhari*.

⁴⁹ Abadi, *Ulum Al-Hadits: Ashluha Wa Ma’ashiruha*.

⁵⁰ Sulaiman bin al-Asy’ats Abu Daud Al-Sijistani, *Sunan Abi Dawud*, ed. Muhammad Muiy al-Din Abd Al-Hamid (Beirut: Dar al-Fikr, n.d.), Jilid 1, h. 276.

⁵¹ Al-Hakim Al-Naysaburiyy, *Ma’rifah Ulum Al-Hadith Wa Kamiyyati Ajnasih*, ed. Ahmad bin Faris As-Salum, I (Beirut: Dar Ibn Hazm, 2003).

⁵² Abu Daud Al-Sijistani, *Sunan Abi Dawud*.

injustice in judgment, then he is in Hell, and a man who judges for the people based on ignorance, then he is in Hell.”

4. The singularity of narration by a narrator from a certain region from a teacher of another particular region, such as the hadith narrated through Husayn bin Dawud bin Mu‘az al-Balkhi:

أَخْبَرَنَا أَبُو بَكْرٍ، مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عُمَرَ الْعَازِي قِرَاءَةً عَلَيْهِ بِمَكَّةَ، ثنا أَبُو عَبْدِ اللَّهِ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا إِبْرَاهِيمُ بْنُ عِصْمَةَ بْنِ إِبْرَاهِيمَ الْمُعَدِّلِ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ مَنْصُورٍ الْمُذَكِّرِ، قَالَا: ثنا الْحُسَيْنُ بْنُ دَاوُدَ بْنِ مُعَاذِ الْبَلْخِيِّ، ثنا الْقُضَيْلُ بْنُ عِيَّاضٍ، ثنا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلدُّنْيَا: يَا دُنْيَا احْدُمِي مَنْ خَدَمَنِي، وَأَتَعِي يَا دُنْيَا مَنْ خَدَمَكَ (رواه

القضاعى)⁵³

“Abu Bakr Muhammad bin Ali bin Umar Al-Ghazi informed us reading to him in Makkah, Abu Abdullah Muhammad bin Abdullah Al-Hafizh informed us, Ibrahim bin Ismah bin Ibrahim Al-Mu‘adil and Muhammad bin Sulaiman bin Mansur Al-Mudhakkir informed us, both said: Al-Husain bin Dawud bin Mu‘adz Al-Balkhi informed us, Al-Fudail bin Iyadh informed us, Mansur informed us, from Ibrahim, from Alqamah, from Abdullah bin Mas‘ud, he said: the Messenger of Allah, peace be upon him, said: “Allah Almighty says to the world: O world, serve the one who serves Me, and trouble, O world, the one who serves you.”

This hadith was narrated by narrators from Khurasan and from Ahl Makkah, Husayn bin Dawud from Balkh (Khurasan) from his teacher Al-Fudail bin Iyadh from Makkah.⁵⁴

The Views of the Imams of the Schools of Thought Regarding the Authority of Hadith *Ahad*

1. Imam Abu Hanifah

Imam Abu Hanifah accepted hadith *ahad* as legal proof, but under very strict conditions. He prioritized the Qur‘an as the primary source, followed by the Sunnah narrated by trustworthy transmitters. Hadith *ahad* is accepted only if its chain of

⁵³ Abu Abdillah Muhammad bin Salamah bin Ja‘far Al-Qudha‘i, *Musnad Al-Syibab*, ed. Hamdi bin Abd al-Majid Al-Salfi, II (Beirut: Muassah al-Risalah, 1986), Jilid 2, h. 325.

⁵⁴ Al-Naysaburiyy, *Ma‘rifah Ulum Al-Hadith Wa Kamiyyati Aynasib*.

transmission is strong and does not contradict the Qur'an, *ijma'*, or *qiyas*.⁵⁵ In the Hanafi School, hadith *abad* is prioritized over *qiyas* because it directly establishes legal rulings, while *qiyas* is considered more speculative.⁵⁶ However, the acceptance of hadith *abad* is still subject to strict requirements: the narrator must not contradict his own practice, the hadith must not address significant religious matters that should be *Mutawatir*, and it must not conflict with a strong *qiyas*. *Qiyas* is used to assess the consistency of a hadith with the principles of Sharia, not to reject it.

Imam Abu Hanifah also accepted *mursal* and *masyhur* hadith as long as they do not contradict the Qur'an, *Mutawatir* hadith, or established legal principles. Thus, hadith *abad* remains a valid source of law in the Hanafi School, but only through a highly cautious selection process.⁵⁷ Abu Hanifah accepted hadith *abad* as legal proof if the chain of transmission is continuous, the narrators are upright and reliable, and the text does not contradict the Qur'an, *ijma'*, or stronger hadith. For him, although a hadith has only a single transmission route, as long as it meets the criteria of authenticity and provides strong conviction, it can be used as a legal basis in both jurisprudence and creed.⁵⁸

Based on this explanation, it can be understood that Imam Abu Hanifah gave an important position to hadith *abad* in Islamic law, but he emphasized the balance between scriptural proofs (*naqli*) and rational proofs (such as *qiyas*). This approach reflects a rational and careful legal methodology, in which hadith *abad* is still valued as a legitimate source of law, as long as it is consistent with the principles of Sharia and supported by trustworthy transmitters.

2. Imam Ahmad ibn Hanbal

⁵⁵ M Nasri Hamang, "Kehujjahan Hadis Menurut Imam Mazhab Empat," *Diktum: Jurnal Syariah Dan Hukum* 9, no. 1 (2011): 93–98, <https://doi.org/https://doi.org/10.35905/diktum.v9i1.282>.

⁵⁶ Raditiya Agus Nugraha and Hamda Sulfinadia, "Ushul Mazhab Hanafi Dan Maliki: Kehujjahan Khabar Ahad Dan Qiyas Serta Impilkasinya Dalam Penetapan Hukum," *Ijtihad* 36, no. 1 (2020): 60–76, <https://journals.fasya.uinib.org/index.php/ijtihad/article/view/12>.

⁵⁷ 'Abidīn, *Radd Al-Muhtār 'alā Al-Durr Al-Mukhtā*.

⁵⁸ Irwansyah, Halimatus Adiah, and Muhammad Sibawaih, "Metode Ijtihad Imam Abu Hanifah Dan Imam Malik," *Jurnal Cerdas Hukum* 1, no. 1 (2022): 89–99, <https://ejournal.institutidayatullahbatam.ac.id/index.php/jurnal-cerdas-hukum/article/view/112/57>.

Imam Ahmad ibn Hanbal placed hadith as the primary source of law after the Qur'an and affirmed that understanding the Qur'an without the Sunnah leads to misguidance. Therefore, he accepted all forms of transmitted reports, *Mutawatir*, *abad*, *mursal*, and even weak hadith, as long as there is no stronger proof that contradicts them.⁵⁹ Imam Ahmad asserted that authentic hadith *abad* must be practiced in all aspects of Islam, including creed and practical rulings. Unlike the majority, who limited it to practical matters, he accepted hadith *abad* as long as its chain of transmission is continuous, the narrators are upright and reliable, and it does not contradict the principles of Sharia. For Imam Ahmad, rejecting the Sunnah means rejecting a primary source of Islamic law and constitutes misguidance⁶⁰

Imam Ahmad did not only prioritize authentic hadith, but he also permitted the use of weak and *mursal* reports as long as they do not contradict stronger transmissions and the narrator is not known to be a liar. In some cases, he even preferred weak hadith over *qiyas* because it is considered closer to revelation than human reasoning. He always preferred narrations with stronger chains and a greater number of transmitters, such as preferring the narration of Abdullah ibn 'Amr ibn al-'Ash when there were different versions of a hadith.⁶¹ His view is consistent with the practice of the Companions, the Successors, and the scholars after them, who accepted authentic hadith *abad* as legal proof. Imam al-Razi even mentioned the consensus of the Companions regarding the application of authentic hadith *abad*.⁶²

Based on the above explanation, it can be understood that, according to Imam Ahmad ibn Hanbal, hadith *abad* can be used as valid legal proof in all aspects of Islamic teachings, both creed and jurisprudence, as long as it meets the criteria of authenticity such as a continuous chain, upright and reliable transmitters, and not contradicting stronger proofs. He also prioritized hadith, even weak ones, over *qiyas* when no other proof exists, because he considered hadith closer to revelation. This position shows that Imam Ahmad took a firm and inclusive stance in establishing hadith *abad* as the primary basis of Islamic law and belief.

⁵⁹ Hamang, "Kehujjahan Hadis Menurut Imam Mazhab Empat."

⁶⁰ Ahidiqqieqy, *Pokok-Pokok Pengangan Imam Mazhab*.

⁶¹ Ahmad bin Hanbal, *Musnad Ahmad* (Beirut: Mu'assasah al-Risalah, 1421).

⁶² Imam Ahmad Ibnu Ali Al-Rāzī, "Uṣūl Al-Fikih," in 3 (Beirut: Dār al-Jašāš, 1994).

3. Imam Malik ibn Anas

Imam Malik ibn Anas placed the Qur'an as the primary source of law and the Sunnah as its clarification and completion. He was very careful in accepting hadith; in addition to evaluating the chain of transmission and the credibility of narrators, he also considered the practice of the people of Madinah as the direct inheritors of the Prophet's tradition. Imam Malik accepted various types of hadith—*Mutawatir*, *masyhur*, *mursal*, and *ahad*—while still considering their strength and authenticity.⁶³

According to the Maliki School, hadith *ahad* is weaker than *qiyas* because it is susceptible to abrogation, error, forgetfulness, fabrication, or specification, while *qiyas* does not have such possibilities. Therefore, as explained by Ibn al-Qisshar in *Muqaddimah fi Ushul al-Fiqh*, the Maliki School obligates the prioritization of *qiyas* over hadith *ahad* as a rebuttal to those who consider hadith *ahad* superior. Even so, Imam Malik still accepted hadith *ahad* under strict criteria: the chain must be authentic, the narrators upright and trustworthy, and the text must not contradict the Qur'an, *Mutawatir* hadith, or Sharia principles, and must align with the practice of the people of Madinah.⁶⁴

Imam Malik placed the practice of the people of Madinah as an important authority because they were considered the direct inheritors of the Prophet's and Companions' practices. Therefore, hadith *ahad* that contradicts their practice is considered weak, while those that are consistent are accepted as legal proof. This principle is found in *al-Muwatta'*, which combines hadith, the sayings of the Companions, and Madinan practice.⁶⁵ This methodology was also affirmed in *al-Mudawwanah al-Kubra*, that hadith *ahad* is accepted as long as the narrator is reliable and the report does not contradict the traditions of the people of Madinah. This approach reflects the balance in the Maliki School between the authenticity of transmission and the continuity of Sunnah practice in deriving legal rulings.⁶⁶

⁶³ Askar Saputra, "Metode Ijtihad Imam Hanafi Dan Imam Malik," *Jurnal Syariah Hukum Islam* (2018) 1, no. 1 (2018): 16–37, <https://doi.org/10.5281/zenodo.1242561>.

⁶⁴ Nugraha and Sulfinadia, "Ushul Mazhab Hanafi Dan Maliki: Kehujahan Khabar Ahad Dan Qiyas Serta Implikasinya Dalam Penetapan Hukum."

⁶⁵ Malik bin Anas, *Al-Muwaththa'* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1985).

⁶⁶ Ibn Al-Qasim, *Al-Mudawwanah Al-Kubra*, (Beirut: Dār al-Fikr, 1994).

Based on this explanation, it can be understood that Imam Malik gave an important position to hadith *abad* in Islamic law, as long as it meets the requirements of authentic transmission, sound text, and alignment with the practice of the people of Madinah. This method demonstrates an empirical and rational approach to understanding the Sunnah, in which the authenticity of hadith is measured not only by its chain of transmission but also by its continuity in the early Muslim community. Imam Malik's approach reflects a balance between textual proof and practice, and between transmitted authority and social reality in upholding Islamic law.

4. Imam al-Shafi'i

Imam al-Shafi'i viewed hadith *abad* as an important legal proof in jurisprudence, especially in practical matters such as worship, transactions, and legal penalties, as long as it meets strict conditions of authenticity.⁶⁷ The requirements for accepting hadith *abad* according to Imam al-Shafi'i include trustworthy transmitters, continuous chain of transmission, freedom from defects, and not contradicting stronger proof.⁶⁸ Hadith *abad* must also be consistent with the Qur'an, *Mutawatir* hadith, and the foundational principles of Sharia. In matters of creed, he was more cautious and did not use hadith *abad* as proof due to its speculative nature. Even so, Imam al-Shafi'i remained a strong defender of the Sunnah and hadith *abad* as a legal source, as seen in his works *al-Umm* and his efforts against those who rejected hadith.⁶⁹

The discussion on the authority of hadith *abad* is systematically explained by Imam al-Shafi'i in *al-Risalah*. In it, he presents arguments based on the Qur'an, hadith, and the practice of the Companions, Successors, and later scholars. Based on these proofs, Imam al-Shafi'i affirmed that applying hadith *abad* is obligatory and that authentic hadith *abad* is a valid legal proof in religious affairs. This opinion is the majority view among hadith scholars and has become a consensus among early

⁶⁷ Sholahuddin Zamzabela and Indal Abror, "Khabarul Wahid Dalam Pandangan Asy-Syafi'i Dalam Kitab Ar-Risalah," *Living Hadis* 4, no. 2 (2019): 339–72, <https://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/1936>.

⁶⁸ Masbukin Rajab, "Pemikiran Imam Syafi'i Tentang Al-Hadits Dan Implikasinya Terhadap Metodologi Penerapan Hukum Islam," *Madania* 6, no. 2 (2016): 191–202, <https://ejournal.uin-suka.ac.id/index.php/madania/article/view/4822>.

⁶⁹ Syahidin Syahidin, Agusri Fauzan, and Ilham Syukri, "Pro-Kontra Dalam Mengamalkan Hadis Ahad Sebagai Otoritas Agama Islam," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 2 (2020): 326, <https://doi.org/10.29300/jpkth.v9i2.3680>.

scholars.⁷⁰ Al-Siba'i notes that al-Razi in *al-Mahsul* stated that there was consensus among the Companions on the authority of authentic hadith *ahad*. Major scholars such as Ahmad ibn Hanbal, al-Muhasibi, al-Karabisi, and Abu Sulayman emphasized that hadith *ahad* conveys knowledge and provides practical guidance, and they agreed on the obligation of applying it.⁷¹

Based on this, Imam al-Shafi'i's view on hadith *ahad* reflects an academic stance that is highly careful, balanced, and methodologically strong in accepting hadith *ahad* as legal proof under strict conditions, while not using it in matters of creed due to the degree of certainty required in that field. This position demonstrates his dedication to preserving the purity of the Sunnah and maintaining its status as a legitimate source of Islamic law.

The Opinions of the Majority of Scholars Regarding Hadith *Ahad*

Scholars differed concerning the status of hadith *ahad*, especially in jurisprudence and creed. Imam al-Ghazali was among those who differentiated the two. According to him, hadith *ahad* can be used as proof in jurisprudence and social transactions as long as it is authentic and does not contradict stronger proof.⁷² Because of its speculative nature, hadith *ahad* can only be applied in practical matters when its chain and text meet the conditions of authenticity. In matters of creed, al-Ghazali emphasized that only *Mutawatir* hadith can be used as proof because they provide certainty, while hadith *ahad* cannot be used for establishing creed that requires definitive certainty. Even so, al-Ghazali stressed the importance of evaluating the chain and text of hadith *ahad* as a scientific step to ensure its validity, not as a rejection of the Sunnah.⁷³

Imam al-Bukhari granted high status to authentic hadith *ahad*, both in jurisprudence and creed. For him, the authenticity of a hadith is not determined by the

⁷⁰ Muhammad bin Idris Al-Syafi'i, *Al-Risalah* (Beirut: Dar Al-Kutub Al-Ilmiah, n.d.).

⁷¹ Musthafa Al-Siba'i, *Al-Sunnah Wa Makanatuba Fi Al-Tasri'i Al-Islami* (Beirut: Dar al-warq, 2000).

⁷² Syahidin, "Kehujahan Hadis Ahad Menurut Muhammad Al-Ghazali (Suatu Kajian Terhadap Otoritas Hadis Ahad Sebagai Sumber Ajaran Islam)," *El-Afkar* 6, no. 1 (2017), <https://doi.org/http://dx.doi.org/10.29300/jpkth.v1i6.1242>.

⁷³ Rustina N, "Otoritas Hadis Āḥād Dan Kriteria Kesahihannya Perspektif Muhammad Al-Ghazali Dalam Al-Sunnat Al-Nabawiyat Bain Ahl Al-Fiqh Wa Ahl Al-Ḥadīṡ," *Jurnal Studi Islam* 10, no. 1 (2021): 82–107, <https://doi.org/https://doi.org/10.33477/jsi.v10i1.2149>.

number of transmitters, but by the quality of its chain and the reliability of its narrators. Through strict criteria in Sahih al-Bukhari—only including hadith whose chains are continuous, whose narrators are upright and reliable, and that are free from defects—he affirmed that authentic hadith *ahad* can be legal proof in all aspects of Islam, including creed. Many *ahad* narrations in his work discuss angels, the Hereafter, and the attributes of Allah, showing that authentic *ahad* reports also have theological authority.⁷⁴

Imam al-Shawkani held that hadith *ahad* is valid only in practical religious matters and worship, but not in matters of creed. According to him, hadith *ahad* is speculative in transmission and does not reach the level of certainty required for establishing belief.⁷⁵ In matters of creed, the proof must be definitive, such as the Qur'an and *Mutawatir* hadith, because they concern matters requiring full certainty. Thus, the use of hadith *ahad* according to al-Shawkani is limited to practical aspects of Sharia and not the basis for establishing faith and monotheism.⁷⁶

In contrast to al-Ghazali and al-Shawkani, scholars such as Ibn Hazm, Ibn Taymiyyah, and Ibn al-Qayyim argued that authentic hadith *ahad* can be definitive when its authenticity is established. Ibn Hazm asserted that authentic hadith *ahad* has definitive authority and can be used as proof in both jurisprudence and creed. Ibn Taymiyyah also stated that Muslims must apply authentic hadith *ahad* in all aspects of religion, including creed, because such reports provide strong knowledge and eliminate doubt.

Ibn al-Qayyim affirmed that authentic hadith *ahad* is proof in law and creed as long as the chain and text are proven authentic.⁷⁷ Rejecting authentic hadith *ahad* is considered the same as rejecting the words of the Prophet. According to him, hadith

⁷⁴ Mohamad Qamarulzaman Bin Mohamad Zani, Amran Abdul Halim, and Azman Abdul Rahman, “Kedudukan Penggunaan Hadis Ahad Mengikut Perspektif Al-Bukhari And Al- Syafie,” *Journal Of Hadith Studies* 9, no. 2 (2024): 77–90, <https://doi.org/https://doi.org/10.33102/johs.v9i2.316>.

⁷⁵ Muhammad Arwani, “Pemikiran Syi'ah Tentang Hadits (Studi Analisis Pemikiran Imam Al-Shaukany Tentang Hadits Ahad),” *Al-Ijaz* 5, no. 1 (2023): 1–14, <https://jurnal.stiqsi.ac.id/index.php/AlIjaz/article/view/84/85>.

⁷⁶ Zani, Halim, and Rahman, “Kedudukan Penggunaan Hadis Ahad Mengikut Perspektif Al-Bukhari And Al- Syafie.”

⁷⁷ Syahidin, Fauzan, and Syukri, “Pro-Kontra Dalam Mengamalkan Hadis Ahad Sebagai Otoritas Agama Islam.”

abad still provides strong probable knowledge that is sufficient to establish creed and Sharia, so the distinction between its use in creed and jurisprudence is incorrect. Al-Albani agreed, arguing that rejecting *abad* reports in creed is an innovation that leads to the rejection of many authentic hadith.

Some scholars, such as al-Qasayani, Ibn Dawud, and some Zahiri scholars, argued that hadith *abad* is not obligatory to act upon. However, the majority of scholars of legal theory agreed that hadith *abad* provides speculative knowledge and must be practiced once proven authentic. Some researchers limited it to practical matters, not creed. Imam al-Shafi'i affirmed that hadith *abad* cannot abrogate the Qur'an, while the Zahiri School rejected the use of hadith *abad* to interpret general Qur'anic verses.⁷⁸

These various scholarly views show two major trends regarding the authority of hadith *abad*. *First*, the group that differentiates its use, such as al-Ghazali and al-Shawkani, who accept authentic hadith *abad* as legal proof in jurisprudence but not in creed because of its speculative nature and lack of definitive certainty. *Second*, the group that accepts authentic hadith *abad* comprehensively, such as Imam al-Bukhari, Ibn Hazm, Ibn Taymiyyah, and Ibn al-Qayyim, who consider that authentic hadith *abad* can be used as proof in all aspects of religion, including creed, as long as its chain and text meet the standards of authenticity. Thus, although there are methodological differences, the majority of scholars of Islamic legal theory and hadith agree that authentic hadith *abad* remains a valid legal proof that must be applied as long as it does not contradict definitive proofs such as the Qur'an or *Mutawatir hadith*.

Conclusion

Based on the study of the authority of hadith *abad* according to the four Imams of the madhhab and the majority of scholars, it can be concluded that the Imams of the madhhab have differences in accepting hadith *abad* as authoritative evidence. Imam Abu Hanifah and Imam Ahmad ibn Hanbal accept authentic hadith *abad* as proof in all aspects of Islamic law, including creed (*aqidah*) and worship (*ibadah*), as long as the chain of transmission and its text meet the criteria of authenticity. Conversely, Imam

⁷⁸ Ranga Faturrahman and Khairul Fahmi, "Peran Hadits Ahad Dalam Pengembangan Ilmu Hadits," *Indonesian Journal of Multidisciplinary Scientific Studies* 2, no. 2 (2024): 167–70, <https://ojs.staira.ac.id/index.php/IJOMSS/article/view/208/104>.

Malik and Imam al-Shafi'i limit the acceptance of hadith *abad* to practical matters and worship, and reject its use in matters of creed, due to its speculative nature and lack of certainty. The majority of scholars such as Al-Bukhari, Muslim, Ibn Hazm, Ibn Taymiyyah, and Ibn Qayyim also accept authentic hadith *abad* as a source of law and creed, as it is considered to provide sufficient knowledge and can serve as authoritative evidence. Meanwhile, Al-Shawkani restricts its use only to practical aspects and worship, and rejects it for creed. These differences reflect the methodological diversity in assessing the authority of hadith *abad* within the Islamic scholarly tradition.

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